THE PACIFIC

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THE LOVE THAT NEVER FAILETH.

"I read in the dear old chapters, in times when weary grown,
Of the love that never faileth to find and bless its own;
And sweet are the words with comfort as through the land I go,
For what the Father has promised he will make good, I know.

"No matter what ills betide us, here in this lower land,
We may turn from the cares that vex us and find the comforting hand;
We can lean on the love unfailing, like an arm that is strong and true,
And feel it is sure and steadfast the whole long journey through.

"O love, so like a fountain the summers cannot dry,
You fall on hearts grown weary, like rain from a pitying sky!
Refreshed by the gentle showers, all trustfully we say,
The love that failed us never will follow us all the way."

THE PACIFIC

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W. W. Ferrier - - - - - - - Editor

2716 Hillegass Ave., Berkeley

AN IMPORTANT MOVEMENT.

The calling of the Rev. Dr. Raymond C. Brooks to the chair of homiletics in Pacific Theological Seminary, and as student pastor in the work the Congregational churches of California plan to carry on among the students of the University of California, marks another stage in a movement from which great and far-reaching good will in the providence of God be accomplished as the years go on.

The plan involves the giving of Dr. Brooks such relation with the two Congregational churches near the University as will make it possible for him to so use them as to mold in the best manner the religious life of the students. His relation with the University Y. M. C. A. will be such also as to make it possible for him to work through that to the same end.

The salary will be paid in part by the theological seminary; in part by the Northern and Southern Congregational conferences, and Dr. Brooks is to be the representative and servant of all the Congregational churches in the work which they desire to do among the university students—a work of pre-eminent importance if the Christian stamp is to be put on our future civilization. As never before are our great universities, through the men who are trained therein, shaping American life.

Our thought reaches to no one else quite so well adapted for such a work as Dr. Brooks, and The Pacific is eager to welcome him to it.

His selection for the chair of homiletics in Pacific Theological Seminary is to be heartily commended, and will meet with approval all over the Pacific Coast.

THE PREACHER AND SOCIAL PROBLEMS.

We have allowed the Rev. Noah C. Gause to introduce into his article this week some personal matters with the hope that this may lead to an understanding of the situation in the church at Sunnyvale which led the church to decide not to extend a call to him for a second year and to notify him to that effect in time for him to secure another pastorate at the expiration of his engagement at Sunnyvale.

What Mr. Gause gives in The Pacific this week with reference thereto he has published elsewhere and has circulated widely in conversations and in public addresses. The church has been silent. It has not desired any controversy, and the members thereof speak only in a friendly way of Mr. Gause.

Our judgment is that Mr. Gause errs in using his experience at Sunnyvale as illustrative evidence of an unwillingness on the part of churches to allow their ministers freedom of opinion and utterance.

For seven years, previous to his going to the work at Sunnyvale that church had in R. B. Cherington a minister who applied Christianity to industrial and social issues, and with no objection on the part of the people.

Inasmuch as Mr. Gause has forced it by his public addresses, in the columns of the daily papers, and now in The Pacific, we are constrained to ask, Was he tactful in handling social and industrial questions? We cannot yet believe that the Congregational Church at Sunnyvale would turn against a pastor for the reason that Mr. Gause believes they turned against him. That is not the way of Congregational churches in general.

AN INFLUENTIAL LIFE CLOSED.

By the death last week of the Rev. Dr. Warren F. Day of Los Angeles, Congregationalism loses a man whose life had counted grandly for the up-building of the kingdom of God on the earth. In Michigan, in Illinois, and later, for many years in Los Angeles, Dr. Day did noble service. The impress of his life is on all Southern California, and long time will its influence be felt there. It is not surprising that at the time of the funeral many were unable to gain admittance to the large auditorium in which the services were conducted.

ST. STEPHEN.

A patient minister was he,
  A simple saint of God,
A soul that might no longer be
  Bound to this earthly clod;
A spirit that sought for the purer breath
Of the land of life, through the gates of death,—
  The path all martyrs trod,
That lies through the night of a speechless shame,
And leads to the light of a deathless fame.

Stoned to his death by those for whom
  His soul's last prayer was sped
Unto his God, 'Avert the doom
  That gathers o'er their head';
And the stones that bruised him and struck him down
Shone dazzling gems in his victor's crown;
  And as his spirit fled,
A light from the land where the angels dwell
Lingered saintly and grandly where the martyr fell.

'Tis but a history in these days—
  The cruel and final test
Of those who went life's rugged ways
  For faith they had confessed;
Yet the God who spake to the saints of old
Lacks not to-day in His mystic fold
  Doers of His behest;
There are servants of men and saints of God
Who will follow, as then, where the Master trod.

—Percy C. Ainsworth.

CHRONICLE AND COMMENT.

There are more than a million automobiles in use in the United States.

"We have got to say to parents that matinees and football games are not competitors of the school system," declared School Superintendent Boynton of Ithaca in an address before the Syracuse convention of the Associated Academic principals of New York State. "Our American boys," he said, "are coming to school on motorcycles, boys of fifteen are driving automobiles through the streets, and they don't want to get down and grub, but they have got to do it. Education is a business for students."

There are 78,000 bad pairs of eyes poring over the school books in New York city, according to the report of a specialist to the board of education, made public recently. He estimated that 80 per cent of these cases of defective vision were absolutely inexcusable, and that in many cases difficulties are aggravated by the use of glasses not adapted to the optical defects. He recommended that the responsibility of examining all school children for mental, moral and physical defects be vested in the department of education instead of being divided, as at present, with the department of health.

W. C. Brown, president of the New York Central Railroad, has approved a permanent arbitration board to settle public service labor disputes, the public to be recognized as one of the three main groups at interest in whatever adjustments are made. Mr. Brown says: "The result of the arbitration of the controversy between the locomotive engine drivers and the eastern railroads was fairly satisfactory to all parties. One of the most significant and important results of the arbitration is the emphasis placed upon the fact that the public is a party, and a very important party, to all controversies of this character. When public service corporations and the labor organizations are a unit in recognizing the public's right in these great disputes, then we have come to a basis where controversies of this character will be less frequent and more easily settled."

Hawaii has enjoyed greater prosperity and progress during the past year than during any other in its history, according to Governor W. F. Frear's annual report. The preceding four years had been notable for their prosperity, says the governor, but this past year witnessed even greater strides forward. In commerce, homesteading, improvement in class of immigrants, betterment of transportation facilities, construction of public works, public health administration and public school facilities there has been marked advance. That the Unted States reclamation act be extended to Hawaii is one of the governor's recommendations. He says there are several large areas which should be made available by irrigation for settlement by Americans in colonies of considerable size. Imports and exports of the islands during the year totalled $84,100,000, an increase of $14,680,000 over the preceding year. The increase was chiefly in trade with the United States, which constituted more than nine-tenths of the total. The increase in exports from the territory was twelve times as much as that in the imports, being $13,500,000, against $1,180,000. The exports totalled $55,400,000; the imports, $28,700,000. Governor Frear reports that "the percentage of homesteads taken by Americans and other Caucasians has been much larger this year than usual. During the past two years the departure of Japanese steerage passengers exceeded the arrivals by 489.

From 1874 to 1880 Edward G. Ryan was chief justice of the Supreme Court of Wisconsin. During those years, says "The Living Church," the decisions of this court of highest resort in the State attracted the attention of jurists throughout the country, and the Supreme Court of Wisconsin attained an eminence among the very first of State courts—an eminence which it never has lost. It was during these years that the long line of Wisconsin decisions upholding the rights of the people and checking the corrupting influence of corporate wealth began. At a time when the courts are the object of much criticism, it is of interest to read the folowing prayer that was found among Chief Justice Ryan's papers after his death, showing evidence of much handling and thus of much use: "O God of all truth, knowledge and judgment, without whom nothing is true, or wise, or just, look down with mercy upon thy servants whom thou sufferest to sit in earthly seats of judgment to administer thy justice to thy people. Enlighten their ignorance and inspire them with thy judgments. Grant them grace truly and impartially to administer thy justice and to maintain thy truth to the glory of thy name. And of thy infinite mercy so direct and dispose my heart that I may this day fulfill all my duty in thy fear and fall into no error of judgment. Give me grace to hear patiently, to consider diligently, to understand rightly, and to decide justly. Grant me due sense of humility, that I may not be misled by my wilfulness, vanity or egotism. Of myself I humbly acknowledge my own unfitness and unworthiness in thy sight, and without thy gracious guidance I can do nothing right. Have mercy upon me, a poor, weak, frail sinner, groping in the dark; and give me grace so to judge others now, that I may not myself be judged when thou comest to judge the world with thy truth. Grant my prayer, I beseech thee, for the love of thy Son, our Saviour, Jesus Christ Amen."

Raymond Robins and Fred B. Smith have planned a tour of the world. They will be accompanied by Messrs. Gilbert, Metcalf, Keeler and Peck, comprising the International Male Quartette, who rendered musical services in the Men and Religion Forward movement. The tour is not made to organize new societies, but rather to quicken and vitalize those already existing and to cooperate with Christian forces in winning men and boys to immediate acceptance of Jesus Christ as Savior and Lord. The movement had its conception in response to various appeals from Christian workers of several nations, asking for cooperation in establishing something of the ideals of message and method employed in the Men and Religion movement which has stirred the men and boys of North America. The intention is to visit Hawaii, China, Australia, South Africa, Korea, Japan, the Philippines and Great Britain. Something similar to the "eight day campaign" of the Men and Religion movement is expected by the evangelists, to be conducted in principal cities. Mr. Smith will present "individual evangelism" and "organized work for men and boys" Mr. Robins, "Social Service," "Christian Publicity," "Boys Work," and the like, and Mr. Peck will represent that form of effort called "Community Extension." The International Y. M. C. Approve the scheme and Harry N. Holmes, formerly in its employ, will act as organizing secretary. In announcing the tour they state that the objectives will be: 1. To ad to the growing spirit of fraternal cooperation throughout organized Christianity. The

frequent interchange of visits by Christian workers of various nations has wrought great advances toward a United Christendom for a world Gospel conquest. It is hoped this tour will be largely used to further this ideal. 2. To give increased power to specialized Christian work for men and boys. The entire Christian Church is being aroused to the need of a larger programme of special effort for men and boys, and this tour is expected to continue in standardizing methods. 3. To assist in a better coalition of the various types of method in Christian organization viz: Evangelistic, educational, nurtural, individualistic and social. Present problems of the Church are so intense that a real victory is possible only when all the forces are brought into action. The Church ought to have the full power of all the methods to win the twentieth century contest. The varieted message of the visting deputation, it is believed, will contribute a stronger influence for the Church and all its organizations. 4. To impart any methods that have been of unusual power in North American Church work for men and boys and to learn those in use in other nations which ought to be useful at home. 5. To win as many men and boys as possible to immediate acceptance of Jesus Christ and to membership in the Church.

DOCTOR WHITON ON THE NATURE OF CHRIST.

A letter has come to the writer relating to a subject which has been recently discussed in the columns of The Pacific—the nature of Christ—which seems to me so clear and admirable that I would like, through your kindness, to share it with your readers. It is from Dr. James Whiton, one of the editors of The Outlook, and the author of a number of widely read books on theology, among which one of the best is Gloria Patri, or Talks on the Trinity. Dr. Whiton has, at my request, consented to publishing the letter "provided," he adds, "you do not suppress anything in it commendatory of your book" (Christ and the Eternal Order) which I, as a typical Westerner, would otherwise have done. Dr. Whiton writes as follows:

"The texts that have especially modified my Christology are mainly three: 'The Father giveth him the Spirit not by measure', 'The Lord is the Spirit', and 'Who, through the Eternal Spirit, offered himself to God.' In my efforts to think clearly I have found many difficulties solved by the insight that the pre-existent, indwelling, cosmic Christ, he who is with us through all days, and in the midst where two or three are together in his name (in his spirit, as "name" means), the regenerating, atoning, returning, reigning Christ, Lord of all, is the One Spirit who is our Father, the Spirit bestowed without measure on Jesus of Nazareth that through the same Spirit he might offer himself to God to do His will in bringing many sons to his glory.

That God may be revealed as He is—the All in all—his Christ is in the Eternal Order. He is for us the divine means to the divine end in the bosom of the Father—the way, the truth, the life, God's type of humanity full-made in the image of God, the full-grown spiritual manhood that St. Paul pointed to as the consummation of the Spirit's unfolding unto the measure of the stature of the fullness of Christ.

I am Ritschlian so for as this, that Christ's personality has for us the practical **Werthurtheil** of our Father. But when it comes to closer and critical thought, I am compelled to distinguish what is individualized from what is not. The historic Christ, known as the man Jesus, spirit-filled beyond all men, and spirit-crowned with glory and honor in the heaven of heavens, was and is an individual—not eternal, since there was a time when he was not (however pre-existent) and began to be. The Eternal Christ, qua eternal, can be none other than the external Spirit, who was and is templed in him, whom we call the Living God—the Eternal Life in which all lives live, absolute Spirit of the universe, not individual, but the all-including One, made apprehensible to our thought under the historic individual name in which we recognize Him.

Thus thinking I believe more intensely in God as "the Soul of the soul," in whom I live, and who lives in me, than I ever succeeded in doing while identifying the historic and the eternal Christ as one being—which, I think, is the virtual result of the Christo-centric theology. Adding a suggestion of Principal Fairbairn, I regard "Christo-centric" as the appropriate word for the method of Christian theology, but for no more; not for the theology; this must be strictly theocentric.

I should add that I have been helped greatly to this realization of Our Father as the Personal Life that pervades the universe by my studies in natural science, especially in biology and astronomy—each dealing with the little and the great, "from the least to the greatest." Science has thus confirmed the mysticism of religion. Like Abraham, so the great mystics may be said to have rejoiced to see this day in which their inspired intuition is seen to have foundations in objective reality.

All that I have written may tend to emphasize what, pro forma, should have been said first. Your little book not only interests me, it appeals strongly to me. It enshrines a great truth, the vital truth, though from the foregoing you see that I am able to apprehend it only in a modified form.

How far many theologians are from St. Paul's insight that man's life is lived in God and that God lives and moves in every man's life. I strongly believe that, if it be possible, Christian teachers must re-study the New Testament with minds cleared of every presupposition and alo instructed in that knowledge of God's self-revelation in Nature which Science now contributes to the right understanding of his self-revelation through those who spake to the fathers through the prophets and his Christ."

"For substance of doctrine" I find myself concurring with this interpretation of Christ. Whether one assents to it or not he can hardly fail to recognize the insight, the breadth of thought and the reverent spirit of this fine example of epistolary theology.

JOHN WRIGHT BUCKHAM.

WESTERN CANADA AND THE PANAMA CANAL.

In the Canadian Public Works report for the year ending with last March, some of the Dominion's fine hopes from the Panama Canal are stated by Deputy Minister J. B. Hunter. He observes that British Columbia not only looks forward to "an immense development" by effect of the United States outlay at the Itshmus, but "in anticipation of the opening of traffic within two or three years of that new, Southern waterway, substantial appropriations were secured at the last session of Parliament to begin development of the ports of Vancouver and Victoria."

Mr. E. W. Thomson writes to the Boston Transcript from Ottawa:

To accommodate large, heavy-draught carriers at Victoria, great wharves have been begun in the outer harbor of three hundred acres, whose water is from thirty to eighty feet deep, including a "rubble-mound" breakwater twenty-five hundred feet long surmounted by a wall of mass concrete the whole length. At Vancouver, in addition to four great existing pile-supported wharves, the Great Northern Railroad is building one of concrete. At New Westminster, some fifteen miles up river from Vancouver, the City Council has voted half a million dollars for improving the water front. Five great steamship lines to and from the Orient already serve the two main British Columbia ports, standing ready to detach ships via the Panama Canal, if that route shall promise alluring profits. In addition to these are regular monthly steamers to Australia and New Zealand and steamers to Mexico, New York, Antwerp, Liverpool, Glasgow.

Hopes For Trade.

That Canadian expectations may reasonably be magnificient is shown by a comparison of the distance of voyages now with those the canal will establish. From Vancouver to Liverpool via Cape Horn, is 14,342 miles (nautical); from Victoria, 14,260 miles; via Panama, these distances will be 8676 and 8594 miles respectively, a saving of 5666 miles. From Victoria and Vancouver to Hamburg, the voyages via Cape Horn are 5528 miles longer than via Panama; to New York, 7873 miles longer; to St. John, N. B., 7975 miles longer. How greatly the British Columbia ports are naturally advantaged, as to Australian and Oriental traffic, in comparison with Atlantic ports, is shown by this table:

	Miles.
Vancouver to Sydney	7,265
New York to Sydney, via Cape Horn	12,852
Panama	9,811
Liverpool via Suez	12,233
Panama	12,342
Vancouver to Yokohama	4,283
New York to Yokohama, via Suez Canal	13,079
Panama	9,798
Liverpool, via Suez	11,678
Panama	12,372

An immense flow of West Canada grain to British Columbia ports, thence by sea, is expected to happen without detracting from railway traffic from the prairies to Montreal, Quebec, Halifax, St. John, Portland and Boston. The existing Canadian railways eastward have now more prairie wheat traffic than they can comfortably handle; they would soon be overburdened by rapid increase of crops on the Alberta and west Saskatchewan plains; they will be relieved by that Panama Canal diversion of wheat which is expected reasonably from the following facts. Calgary, Alta., is but 546 miles from Vancouver; it is 1256 miles from Fort William (Lake Superior), and 2732 from St. John, N. B. Regina, Sask. is 1126 miles from Vancouver and 2252 from St. John. A carload of Alberta wheat could make four trips to Vancouver as quickly as one trip to St. John; a carload of Saskatchewan wheat two, to Vancouver, for one to St. John. Rolling stock of the Canadian Pacific Railroad, the Grand Trunk Railroad, the Canadian Northern Railroad, the three existing Canadian transcontinental railways, is enormously delayed by "blockades" due to snow and time lost in transshipment, hence considerable loss is incurred by depreciation and waste. Large storage elevators on the Pacific coast will enable cars for Alberta wheat to do fourfold duty. The Panama Canal route, being open all the year round, must draw heavily from the combined rail-and-water route eastward, closed five months a year by frozen waterways.

As A Grain Route.

Mr. Hunter makes light of allegations that the new Panama route will be dangerous to grain, because of heat and moisture, experimentation conducted from Portland Or., being reported to have dissipated such fear. He remarks, "To attain first-rate importance a port must be well balanced, one at which a steamer bringing a full cargo can find return cargo. The Pacific ports of Canada are exceptionally well situated from this standpoint, as through them will flow the outward products of British Columbia, Alberta and Saskatchewan; thus assuring to all steamers with inward loads a well-balanced trade both ways"—i. e., if Uncle Sam does not "cut up nasty" by remitting tolls in favor of his own coastwise ships. These, if so petted, could make combinations securing much foreign traffic to their owners.

Attention has been little if at all directed to what is probably the real cause of London's perturbation over Mr. Taft's opinion that Washington is free to remit Panama tolls to United States coastwise craft. Not only might such remission vastly promote United States shipowning and building but the spectacle of this result might tempt Washington to go further, copy the navigation acts by which England during centuries, beginning in the year 1381, ordained that no merchandise should be shipped out of the realm except in British ships, on pain of forfeiture. By analogous monopolistic legislation England took away from the Dutch their seventeenth century carrying trade of the world. "Up to 1854 coasting trade was wholly restricted to British ships, and a British ship must have been navigated by a master who was a British subject, and by a crew of which a certain proportion must have been British subjects," (Encyc. Brit. ed. 11). After having secured "everything in sight" by such restrictions, dear old mother England became liberal in these affairs. What if Uncle Sam took to abolishing established international conventions and monopolizing for his own craft his entire carrying trade? That would be vastly expensive, since his "protective" policy has hugely added to the cost of his shipbuilding. Moreover, he has not enough navy to venture on such bumptiousness. The very life of Great Britain would be assailed did he imitate her old example and go in for hogging his ocean as well as his coastwise transportation. That might be the signal for European and Asiatic maritime Powers, in which category Germany has so swiftly become conspicuous, to test a general military opinion that the Republic lies about as open to attack and subdivision among assailants as a somnolent whale does to approaching harpooners.

Linking Up The Coasts.

The bold enterprises of Canada in connecting with both oceans what were wildernesses at the birth of some men who still call themselves young, is compactly summarized in reports of the Ottawa Railway Department. Counting only Governmental expenditure on railways, the sum amounted to $285,126,793 on "capital account" between 1867 and March 31, 1912. In addition there were expended "from the consolidated fund" $226,270,580, and $43,594,498, a total of $511,397,373. A small part of this represented loss in operating directly the Government-

owned Intercolonial Railroad. Up to the end of last March expenditure on the Grand Trunk Pacific, begun in 1904, alone amounted to $116,517,691, "construction" taking $110,609,160 of the money. What Canadians have got for their apparent extravagance is simply the "Canada that is," a country prodigiously prosperous, and rapidly receiving all manner of industrious, hardy immigrants whom the climate puts to the "root, hog, or die" dilemma. Their steadfast solution thereof insures the Dominion of producing wealth to which the cost of her railways and canals is a bagatelle. The "Canada that is," is not a patch on the Canada that will be within a decade or two.

As Grand Trunk Pacific Railway building proceeds the engineers are required to report officially on the nature of the regions adjacent to the line. These reports, over which your correspondent has gone carefully, are far more favorable, considered all together than those on which Sir Wilfrid Laurier founded, in 1902-03, his proposals to build the road. At that time he was extensively jeered by opponents on projecting it through vast regions of rock. swamp and muskeg. They turn out to be regions which, whether wooded or open, are generally fertile and well fitted for prosperous agriculture, to say nothing of natural resources in forests, minerals, and fisheries. Not long ago this correspondence alleged, on the strength of much personal observation, that the Grand Trunk Pacific line traverses two or more fertile acres for every one traversed by the enormously profitable Canadian Pacific Railroad line. This estimate is well supported by the engineers' latest official reports. Hence wonder may newly arise that big finance has not already bought a majority control of Grand Trunk stocks in order to obtain possession of the Grand Trunk Pacific, a subsidiary corporation of the Grand Trunk, which is required to hold more than half the Grand Trunk Pacific stock.

THE PULPIT TO THE PEW.

Rev. Noah C. Gause.

Referring to the last contribution of Brother Morse, as published in the Pacific of December 25th, I am going to pass over the article to the last sentence, leaving my former answer, as published December 11th, stand as my final answer to the points involved.

The last sentence, referred to, "after the man has gone to church to hear the gospel and has been treated to a disquisition on Socialism accompanied by vaudeville attractions," introduces a new issue.

I am wondering just where those churches are whose minister treats the congregation, "to a disquisition on Socialism." There may be some, but personaly I do not know where they are. They have never come under my observation nor within the range of my knowledge. I wonder if Brother Morse, for the sake of bearing testimony to facts, would not name them? There is a wide difference from a minister revealing and denouncing social and industrial wrongs, "letting the blow fall where it will," and that of proclaiming from his pulpit party politics be that party any one of the five national ones now before the American people. A man may denounce the liquor traffic and not be a Prohibitionist and he may denounce industrial wrongs and not be a Socilaist.

As for "Vaudeville attractions", the mere allusion is positively shocking. But no more so than it ought to be if it is possible that the ministry and the church have fallen to such depravity. What can Brother Morse mean? We should like to be enlightened by something more specific. Let us have facts.

Reverting to politics: most certainly the man in the pulpit should not be so un-American as to take advantage of his position in the pulpit to proclaim the tenets of any one political party, knowing that his hearers are of varied political allegiance.It is my judgment, however, that the ministry is quite exempt from making this mistake. I may be misinformed. If so I shall be glad to be corrected.

But, on the other hand, I am quite sure that the pew is not quite willing that the man in the pulpit should even exercise the right of suffrage according to his party preference, even though he remain silent on politics in his pulpit. And this is liberty-loving America! How about it Mr. Pew Holder?

I have had some personal experience in this matter which led to open disruption between the pulpit and the pew, and if the opposition to me on the part of the pew, for political reasons is not characteristic of the pew in general I should like to be informed.

One prayer-meeting night I was greatly surprised by being officially waited upon by the trustees of my Church. Said the spokesman: "Mr. Gause, we have gone as far as we can in raising the money for your salary, without your help. We hear your are a Socialist, and we must know. Are you a Socialist?"

I burst out laughing and said: 'It is strange you should ask me my politics. I have been in the ministry ten years and nobody ever asked me that before." I saw trouble ahead for somebody and tried to laugh it off.

But they were persistent. They must know. Ten leading families would not support me. It was no laughing matter. It was a serious situation. And as often (during the hour and a half we were together) as they brought me up to the point, I parried and led them off on tangents of thought. I did not want to see them lead the church into what was to me un-American disgrace.

But there was no use avoiding the issue. They called a meeting of the entire church the following Sunday after services. During the interim my wife and I walked the floor nights. We would rather starve in the streets than stoop to their level by declaring my party politics. The chairman of the Trustees called the meeting to order and announced that the pastor had a statement to make. I promptly stepped before them and replied in the following words:

"Since this church has concerned itself with my private and sacred rights as an American citizen, bearing upon my party politics, and for that reason alone have contemplated withdrawing of financial support for myself and family and thus either intimidate me from being honest in the expression of my convictions or force me to withdraw from the church and community, these words bearing upon our fundamentals in our democracy and the duties of the Christian church I consider appropriate and timely.

"My forefathers and yours fought, suffered and died for political liberty. This nation, whose soil has been stained with the blood of fearless patriots, has been dedicated to the cause of individual political freedom.

"Any church that attempts to dictate the thinking and voting of its minister and holds over him a threat of no financial support for himself and family unless he vote ac-

cording to their dictates is not only un-American but Un-Christian.

"The minister must discover by wide research and deep study and fervent prayer what is truth and then give utterance to his convictions untrammeled by external threats and dominating wealth.

"When I enter the sacred precincts of the voting booth and take the stamp and place the cross in the circle of the party of my choice I am protected in my secrecy by the State. And no man or group of men or institution dare dictate concerning my political affiliation. That secrecy and privacy is given me as an inalienable American right.

"I can truthfully say that I have never in the ten years of my ministry uttered a single sentence in the pulpit that could be construed as politics, most certainly not since coming to Sunnyvale.

"I will have you understand—I say it with all kindness and gentleness and love, but in plain English that you cannot misconstrue—it is none of your business."

Rather strong language to come from the pulpit to the pew, you think? Perhaps so. But I'll make it stronger. There are just enough red corpuscles in my blood to shoulder a rifle, if the issue of individual political liberty were nationally at stake, and defend that principle as my forefathers and yours have done in the past.

Since then the church quietly voted me out and I am conducting a "Free Pulpit-People's Service" at Huetts Hall in Sunnyvale and also preaching at the "Peoples' Center" which we have established in San Francisco.

The reader may be interested to know that at the time of this disruption I was not a Socialist, but a Republican, and had voted the Republican ticket straight, ever since I was twenty-one years old; and that my father before me was a Republican during his entire life-time, from the inception of the Republican party in 1856 to his death in 1894.

Now then, Mr. Pew Holder, talking about politics, I want to know if you are willing to accord the man in the pulpit his political liberty. Are you?

Since the pew of my church opened my eyes to the principles of the party they opposed I have become a Socialist. I am a memebr of the Socialist Local and, at the last Presidential election I voted the Socialist ticket straight; and unless I have good reasons to do otherwise, I shall vote the Socialist ticket the rest of my life.

This fact has made absolutely no difference in the character of the eternal message I deliver from the pulpit. There, I deal with the everlasting truths of the Prophets and the Christ, sparing not, as before, personal, social, and industrial sins, "letting the blow fall where it will," and holding up the Christ as the world's Savior.

But, Mr. Pew Holder, do you want to "call" a man to your pulpit who is a recognized Socialist? Are you big and broad enough and sufficiently imbued with the spirit of American political liberty to rise above your party politics and mine?

If there is such a group of pew holders, constituting a church in America, that has promise of useful aggressive service in the community, looking for a minister whose ministry has not been without fruits and whose ministerial standing has never been questioned, so far as known, I should be honored by an invitation to be their pastor.

Until such time I shall deliver my message in halls and on the street corner. How about it Mr. Pew Holder?

MORE ANCIENT HISTORY.

J. Rowell.

A Billiard Room Opened.

Are billiards, cards, dancing, etc., etc., wrong? Well, this depends. I once established a billiard room, as a means of grace. Among the employes of the Panama Railroad were quite a number of clerks and boss mechanics who ate with the higher officials of the road, at the Washington House and with whom I was thus brought into daily contact. As I had my living mainly from the railroad I considered myself particularly responsible for these. They were in the habit of going down town at night and spending their time, money, and good health in a noted billiard room, among a crowd of drinking and profane gamblers, whose mode of life they could not help sharing. Of course, they very rarely attended our chapel services. I talked with them often about the wrong and the sure results of this practice, but always got the reply, "We work all day, and must have some amusement. There is no decent public resort in this town, and we must go to this bar and billiard room or mope in our rooms. We must have some recreation." It was hard to reply to this, for there was not in the place one reputable resort. But at last a new idea struck me, and I asked them, "Why not have a bililard room of your own from which all this vice can be excluded?" They talked it over and said they would do this if I could get them a fit room. Then I put it to them squarely, "If Col. Totten will give you a room on the railroad premises, will you buy a billiard table and establish a club room from which all immoral practices shall be excluded?" They said that nothing would please them better. So I went to the Superintendent and said to him, "These young men are living a sinful and perilous life. They will all go to ruin and you will be rightly held responsible for it in some degree, at least." He replied, "But what can I do? I know all about the evil, but I cannot control these men in their leisure hours. Indeed I sympathize with them in their felt need of amusement, and if I were in their situation, I should probably do just what they are doing." "But Col. Totten, I have talked this matter over with them and they have promised to form a billiard club of their own if I will find them a suitable room. Now, there is that old mess room, in that vacant building, which would make a fine billiard room. Will you give them the free use of that room, and let them fit it up for this purpose?" "I will gladly do so, and it will be a great relief to me if I can see these men put in a better way of living. I wish you all success in your new enterprise."

So this was settled. They bought a billiard table in New York and established their club, giving me the privilege of drawing up the rules for its conduct. Among these I specified no drinking, no betting or gambling of any kind, no swearing and no strangers admitted, and all these rules they followed faithfully. Thus for once a billiard room was opened as a means of grace. And it proved such, in fact. These young men were saved from bad associates

and vicious habits, and some of them, I trust, were saved to the eternal life.

This room proved a blessing to myself in another way. I had free access to it and used it more than the young men themselves. It gave me opportunity for abundant exercise, especially in the rainy season when out of door exercise was impossible, and thus insured to me better health in that really pestilential climate. It also gave me better means of access to these young men than I could have had otherwise.

Paul says, "All things are yours," and Christians are learning that it is the spirit and not the things that makes and reveals character. And Christ said, "It is that which comes out of a man that defiles him." A billiard table may be the Spirit's agent for revealing Christ to lost men.

A FIFTIETH ANNIVERSARY.

The Mission Congregational Church of San Francisco celebrated its fiftieth anniversary Tuesday of last week. Its origin dates from the organization of the Third Congregational Church in 1863—the church being a union of the Third and Olivet which was organized in ——. Letters were received from former pastors and read and an address was given by the Rev. William Rader which we publish in part.

The Rev. J. A. Cruzan said in his letter: "When in the summer of 1888 I was considering two calls, one from San Diego and the other from the Third Church, I consulted with the Rev. John Kimball in regard to your field. 'Dare you follow the king?' he asked. Then he added: "Dr. Beckwith stands easily at the head of our ministry on the coast in that he combines fine pulpit work with zealous and indefatigable pastoral ability. If you make good in the Third Church you will have to hustle? I had the temerity to follow the king, feeling sure that such a man must have left his field in fine shape, and so I found it."

The Rev. F. B. Pullan sent letter of greeting and congratulation from East Orange, New Jersey.

A FIFTIETH ANNIVERSARY ADDRESS.

(The following is the address in part by Rev. William Rader at the fiftieth anniversary of the Third Congregational Church, now united with Olivet under the name of Mission Congregational Church, January 7th, 1913.)

I thank you my dear friends for this opportunity of joining with you on this anniversary occasion which remembers fifty beautiful years, years which sparkle like so many diamonds upon the "forefinger of time." Ten of these gems I claim as my own. They were the brightest, and in some respects, the best years of my life.

"Better fifty years of Europe,
Than a cycle of Cathay."

Many moods in my heart tonight as I speak to many of you who were with me during that period. Great changes have been wrought by time. The years have gone by so silently and swiftly that it is hard for us to realize how far away we are getting from those golden days when the Third Congregational Church was in its way, the most unique church in San Francisco—unique in its atmosphere of fellowship, its peculiar family spirit and its prosperity. I determined that at the end of ten years I would resign. The church was prosperous, and I felt that I had done my work, but it was a heart-breaking experience, and I recall how Clarence, the Sexton, met me at the door with my coat and hat when I slipped away from the pulpit and big congregation and ran home and had a cry, which only a pastor can enjoy who loves his people, and feels that he has done his work. Since then my relations to you have been most cordial because I have kept my place. Never have I interfered with your work, but always helped it. I have been a friend to your pastors, and your success has been my joy. Tonight I share with you the congratulatory spirit of this delightful occasion.

Those years gave me some things which I treasure, and first among them are the lasting friendships which are the most precious assets of a pastor's life. He does not get his reward in money or in fame, but in those tender personal relations which enrich his life. I recognize the value, as I look back, of young people's work and particularly that of the Sunday school. What a great school we had! The room was always crowded and there is not a Sunday school in San Francisco today that equals in enthusiasm and power the old Sunday school of the Third Congregational Church. What numbers I have married from that school which is now scattered all over the State of California! A church finds its future in its children, and too much emphasis cannot be placed upon the Sunday School.

Again, I learned something about preaching during those years. When I came to the Third Church I saw the necessity of a new form of pulpit ministrations, and I began what a writer terms "Lyceum Lecture Courses" during the Winter seasons which increased the congregation and did a great deal of good. To this day in my Calvary Congregation are men and women who began church attendance during those lecture courses. Some of the ministers criticised me, but I paid no attention to their objections, and went right on talking to the people about things which interested them, never forgetting to preach the gospel. We used to have large congregations filling the church. Recently there came from the press a little volume made up of sermons first delivered in the Third Congregational pulpit.

Those ten years are a picture gallery in which I see portraits of some of the older members who have passed beyond the vale. I cannot mention all of them, but the names of some come to my lips and must be mentioned. There are the Eastmans, both of whom were pillars in that church. They were helpful, influential and sincere workers. Deacon Williams, the "Abe Lincoln" of those days, fills a large place in my recollection. What a wonderful man he was! He looked like Lincoln, spoke like Lincoln; and had his ideals, especially on the temperance question about which he was an enthusiast. Deacon Chase was another man whom we must remember with reverence tonight. He was an usher and an active worker, a quiet, unassuming man who was always on the right side, the pastor's friend and the church's helper. I recall one night when the church was filled that an insulated wire in the lights on the ceiling took fire. Flames began to creep up toward the ceiling and something had to be done. I called him to the pulpit and said "I think the church will burn." He answered in his quiet way "I rather think it will." I said "What shall I do"? He answered "Do something and do it quickly." His quiet manner reassured me and I

asked the congregation to do exactly what I requested. I said "Quietly pass out and go home." This they started to do when suddenly the fire went out and they came back and resumed the service. I must not forget my old friend Stadtfeld, who for ten years directed the music in the old Third Church. Our relations were ideal, such as should obtain between a minister and his choir-leader. He has gone to his reward, but we shall never forget William Stadtfeld, who was always the Christian gentleman, the jolly friend and the faithful musician. Mrs. Cromwell has recently gone to the other world—a quiet, unobtrusive, modest woman who filled her place. Others should be mentioned, but I refrain. It is enough to say that such people make up our positive Protestanism. They are the pillars of the church and of our institutional life. They keep the fires burning on th ealtar and I fear we do not always recognize their worth while they are in the flesh. Death gives them interpretation, and after they are gone we have a better appreciation of their value.

While time has made these invasions in our ranks and wrought changes over which we have had no control, some remain. Here for example, is Mrs. Nolte, who for many years has been at the head of the Ladies' Aid Society, and has stood by this church through thick and thin. Mr. Charles Ham, the presiding officer of the evening, is still with us, the same helpful man he has been for many years, looking after the material and spiritual interests of the church and helping in every way to extend its work. He keeps his youth. He has drank deep of the crystal waters of perpetual youth. Mrs. Parker is still with us, but lingering near the Eternal world. During my pastorate she was a faithful assistant and kept me busy calling on the needy. We remember dear Mrs. Parker tonight, and rejoice that she still lives. You have the Word of God which abideth forever and ever, the inexhaustible Scriptures from which we have drawn our sermons and inspiration. We have the invisible church founded on the rock against which the gates of hell shall not prevail, affections, loves, friendships, and those higher bonds of union abide. These remain and while the external church seems to change these inner forces abide.

I charge you to make this an occasion of a renewed devotion to work in this united church. Stand by this splendid preacher, Dr. Laughton who has come to carry it on. Take a new interest in Protestantism in San Francisco. Church members are workers or shirkers. Be a worker, not a shirker. They are on the firing line or in the hospital. Recover your strength by going on the battlefield and so far as possible keep away from the hospital where whims and sensitiveness and imaginary wrongs are doctored. Never before have the churches of San Francisco met with such deadly indifference as now, and the obligation is upon every one to stand by his faith and his church.

THE LITTLE THAT HELPS.

Give a little, live a little, try a little mirth;
Sing a little, bring a little happiness to earth;
Smile a little, while a little idleness away;
Care a little, share a little of your holiday.

Play a little, pray a little, be a little glad;
Rest a little, jest a little if a heart is sad;
Spend a little, send a little to another's door—
Give a little, love a little, love a little more.

—Douglass Mallock.

Among the Churches.

Benicia.—The church closed the year with all expenses met and a small balance in several of the department treasuries.

Alameda, First.—The church had for the year 1912 a total disbursement of $10,642.25. Included in this was $5,601.60 for the cancelling of the debt on the church building. In addition to the foregoing there was paid for benevolences $823. The estimate for 1913 for current expenses is $4785.

San Bernard no.—The report of the trustees read at the recent annual meeting showed an expenditure of $1,544.46 during the year. The membership the last of the year was 160, to which were added five persons who united the first Sunday of the year, two on confession. The Woman's Union had receipts to the amount of $779.70 for the year and an expenditure of $504.20.

Berkeley, North.—Reports at the annual meeting last week indicated a successful year's work. In addition to meeting current expenses the church paid $2,000 on its recently acquired property. The Walnut street corner, on which the new auditorium will be built in the near future, is 75 by 225 feet. With no indebtedness remaining and with a most excellent location the North Berkeley church hopes ere many months to have the money pledged for a new $15,000 auditorium, which with its present plant will give it a fine equipment.

Oakland, Olivet.—The annual business meeting was held Wednesday evening, Jan. 8th. Dinner was served prior to the meeting. Nearly all the resident members were present and a number of friends interested in the wlfare of the church. A gain of 27 members was reported for the year. The church unanimously voted to adopt the Proportionate scheme of Benevolence and to meet the apportionment of the Conference committee for 1913. Present enrollment of Sunday school 169; more than twice that of a year ago. The building committee reported selection of site for new building and by unanimous vote the committee was instructed to take immediate steps to secure same. A spirit of unity, hopefulness and enthusiasm characterized the meeting.

Los Angeles, First.—At the Woman's Missionary meeting on January 9, the half-hour for devotional exercises was made a memorial for Mrs. Anna S. Averill. When Mr. and Mrs. Averill celebrated their golden wedding many prominent women and business men were present who had felt her influence in moulding their characters and their aims in life. Mrs. Averill was a teacher in the high school a number of years, and in this way a large number of young men and women had come under the influence of her beautiful character. She conducted a large Bible class in the Young Women's Christian Association, and her Bible class in her own church was attended by young ladies from other churches. Mr. and Mrs. Averill knew what sorrow was. Their oldest son was drowned just as he was entering young manhood, and their only daughter was taken at the tender age of five. They had also passed through times of straitened circumstances. But her peaceful face was always radiant with a sweet light, and others

wished such brightness might illumine their own hearts. Her words of comfort and strength in times of sorrow and perplexity were another tie that bound her to many hearts. We sorrow for the loss of her sweet friendship, but we know her helpfulness will last as long as memory endures. A son and young grandson survive her to honor that father and that mother.

Lodi.—The annual meeting of the Lodi Congregational church was held Friday, Jan. 3rd, and proved to be a very happy ocacsion. A chicken pie dinner was served in the lecture room of the church, after which the members and friends gathered in the auditorium to listen to reports and attend to business. We began the year with a $1400 interest-bearing debt, with little prospect of raising any of it, but our financial secretary was able to report that it had all been raised, together with money for repairs on parsonage; that the conference dues which amounted to about $75 had been raised, $175 for insurance and all current expenses met. The church, therefore, begins the year without a cent of indebtedness save that to the Church Building Society, which is paid in annual installments. Eight were received into membership Sunday, including the pastor and his wife. Five came on confession. Two more who had been voted in were unable to unite on account of illness in the family.

Suisun.—The annual meeting of the Suisun church was held on Saturday, Jan. 11, at 2 p. m.; and there was an excellent attendance and a delightful spirit manifest. Many said it was the best annual meetng the church ever had. The carefully prepared written reports by the officers and department representatives were all encouraging and full of inspiration for the year ahead. The church in all its departments comes to Jan. 1, 1913, with all bills paid and money in all the treasuries. The benevolences for 1912 were all met in full according to the apportionment plan, with fifteen dollars additional for Home and Foreign Missions. The Ladies' Aid made $125 at the election dinner, and later at their annual bazaar, $253. During the year several have united with the church, and all are feeling very much encouraged. At the communion serivce Jan. 5, two were received to membership on confession and baptism. The pastor, F. M. Washburn, was given a rising vote of appreciation and good will at the annual meeting, and an earnest forward movement for 1913 is betokened.

La Jolla.—A warm wave, rivaling in intensity the frigid weather prevailing outside, made itself felt in the chapel of the Union Congregational Church on the evening of Monday, Jan. 6, when a goodly number of members sat down to their annual supper. At its conclusion the pastor, Rev. Shelton Bissell, was made moderator, and the annual business meeting was held. Very optimistic conditions in all departments of the church were reported. Especially noteworthy was the financial statement, that with all bills paid, there was a balance of $165.73 in the bank. The church has manifested its warm interest in missions by contributing, through its Treasurer of Benevolences, its full apportionment, $185, and adding to this, from various sources, over $100 more. The present membership is 62, a net gain of 6 in the past year, and an increase of 100 per cent over the membership three years ago. Tourists from nearly thirty states have registered in the guest book during the past twelve months. The church is reducing its amount asked in aid of the Conference, and hopes soon to come to entire self-support.

Long Beach.—At the January communion fifteen new members were received, one on confession.—The annual meeting of the Congregational Church of Long Beach was called to order by the pastor, Rev. Henry Kendall Booth, the evening of Jan. 8th. There was a large attendance and deep interest as the reports revealed the strong and substantial progress of the church this past year. The expenditures for the past year were $7614. All current expenses were met despite the fact that unusually heavy and unexpected taxes had to be met, and two notes amounting to $1430 were paid off. The Deaconesses expended $95 in relief, and the total benevolences were $1404. Included in this is the remarkable missionary giving of our Sunday school, which, under the gifted leadership of Miss Ranola Adams, raised $475 for missions, nearly twice what it expended for its own maintenance. Sixty-six new members were added during the year. The Sunday school had an average attendance of 219, a substantial increase over the previous year. The average midweek meeting attendance was 65. The Sunday congregations have, during most of the year, taxed the capacity of the auditorium. In his closing remarks the pastor emphasized those things which the reports do not reveal, notably the deepened spiritual life of the church and the complete harmony which makes the union of the churches a realized fact, and which leads to great hope for the year to come. Following the business meeting a most enjoyable social evening was held.

Pomona, Pilgrim Church.—The annual meeting was held in December, following a social hour and banquet at which over 300 were served in the new Social Hall of the church. The evening was filled with inspiring reports. The membership was stated as 608. During the year, 76 have united with the church, of whom 27 came on confession of faith. Among these are many who have entered heartily and effectively into the work of the church. The Bible school enrollment was reported as 440, a gain of 65 during the year. The average attendance has been 249. The graded system, recently introduced, is meeting with favor and will be extended throughout the school. Special interest was felt in the reports of the trustees and treasurer, in view of the completion of the new church buildings, which were dedicated last May. The cost of the new plant was announced as $107,573.43. Receipts for the year from all sources, including the sale of church property, were $73,001. Bills for the current expenses of 1912 have been paid in full. The receipts of the Working Chapter (the ladies' organization) have amounted to $1,113. The annual sale netted $293. The Chapter's pledge to the new church and furnishings has been $4,561, all but $1,900 of which has been paid. The C. E. society has 50 active and 10 associate members and has had a year of most successful work, under excellent officers. In addition to its contributions for the "apportionment," the church maintains a mission among the Spanish-speaking people of the region, with chapels at Pomona, Ontaria and Chino. This work is in charge of Rev. H. M. Bissell, who carries on the mission with increasing success. The receipts for the Spanish work and the apportionment system for 1912 have been $2047.95. Rev. Albert P. Davis, pas-

tor of Pilgrim Church, has been chosen president of the Ministerial Union of Pomona, representing 12 churches.

Pasadena, First.—Pasadena First held its annual business meeting and election of officers Jan. 8, following the annual supper provided by the Woman's Church Aid Society and served by the Men's Club. The clerks report showed 91 additions during the year, 23 on confession. There have been four deaths and 13 removals, leaving a present resident membership of 546; $10,290.94 was raised for current expenses, including the renovation of the auditorium. In the matter of benevolences, the church has had a record year. Over $3000 was raised for our various Home Missionary societies, $980 for Foreign Missions and over $900 for miscellaneous objects, making a total of $5,074.50 for benevolences from the church and its organizations. The Bible school made the encouraging showing of a net gain in membership of 33 1-3 per cent, having a present up-to-date enrollment of 450. The school has an average attendance of nearly 75 per cent of its enrollment. The Men's Club showed a membership of 106. This organization reports having monthly suppers of their own, providing with programs, usually of their own talent, and it is a matter of amazement to their sisters-in-law to learn how easily the most timid brethren can "speechify." At least twice during the year the club has ladies' night, at one of which the ladies are generally asked to furnish the program. The women's work of the church has always been a strong feature, and the past year has been a most prosperous and happy one for both the missionary and the Aid societies, which through the medium of their all-day meeting have practically the same membership. Other departments of the church report a prosperous condition, and under the splendid leadership of the pastor, Dr. D. F. Fox, the outlook for the new year was never more promising.

THE OROVILLE DEDICATION.

Neither dripping rain nor chilly air, nor slush under foot, the relic of four inches of snow, which fell in the streets, was sufficient to cool the enthusiasm with which the members of the Congregational Church in Oroville, with the Christian people in other churches and the good citizens of that goodly city united on last Sunday to dedicate the fine sanctuary just completed there.

At the morning service the large auditorium was packed, floor and gallery, and the Sunday-school room was opened for the overflow. The only really pathetic fact in connection with the storm was that some were compelled to stay away whose hearts warmed to the occasion with a special love. Among these was one mother in that Israel who, with the children whom God has given her, is specially dear to me, and it was the thought of her that started, and caused to abide with me, this atom of alloy in the joy of the day.

The chorus choir voiced our praise charmingly. The sermon by Rev. Dr. Warren of Michigan, for many years Home Missionary Superintendent in that state and the father-in-law of Pastor Douglas, was, as a brother whispered in my ear, "Noble, noble." "Strength and beauty are in his sanctuary" was the text, and the theme corresponded: The Church as the strengthener and beautifier of the community. It covered a wide range of thought, and seemed to hold the chained attention of the whole audience.

The three other churches in the city omitted their services that their members might be free to share the comfort and inspiration of the great occasion and their sentiments were earnestly expressed by Dr. Shepherd of the M. E. Church. Others having part in the exercises were Rev. R. K. Ham, a former pastor, Secretary Wikoff of the Church Building Society, and Rev. W. C. Pond.

The building is pleasing and substantial without; within it is perfect, without a flaw that a critical eye like mine could discern. The acoustics of the auditorium: the solid, beautiful, comfortable pews; the massive doors which moved so easily and quietly to open the Sunday-school room to the overflow; the harmonious colors and the artistic lines in every part of the building; the gallery for the choir alongside the pulpit platform, not behind it; the cozy class-rooms in the spacious Sunday-school apartment, affording real quietude to each class, yet all open to the superintendent's look and voice; the new contrivances by which the rooms are lighted and warmed—differing from any I have ever seen and excelling them all—all these features of the building commanded my admiration and made me feel that Brother Douglas and the church had here a gospel work-shop, fitted for most gladsome fellowship in worship to God and good service to men. The cost is reported to have been about $27,000, though nothing was said about this at the service. Cards were placed in the hands of those who desired to receive them and the report was that in this simple and quiet way $4,700 were subscribed. Application has been made to our Church Building Society for $5,000—$2,500 gift and $2,500 loan, and I trust that this application will be successful. In that rich county of Butte and that growing and substantial city of Oroville, it will be a good investment, sure to come back with interest to the treasury from which it will flow.

This is the third edifice erected for this church during its fifty-five years of life. All of them have been substantial buildings, such as at the time of their erection were a surprise to the beholder. Each of the two former gave place to one much better. I hardly see how a better than this one could be contrived. W. C. P.

NOTES AND PERSONALS.

The Rev. E. L. Walz has taken work temporarily at White Plains New York.

The Rev. W. W. Willard of San Jose is to give the address next Monday at the meeting of the Congregational ministers of San Francisco and vicinity.

Superintendent Rathbone and the Rev. A. B. Patten of Sacramento, started Wednesday of this week for Gary, Indiana, to attend the Mid-Winter Conference of the Congregational Home Missionary Society..

The home of the Rev. Miles B. Fisher in Berkeley is quarantined on account of smallpox, a daughter being seriously ill therewith. Mr. Fisher was absent from home in the work of the Sunday School Society, but was summoned when the nature of the illness was manifest. He himself is not in quarantine, and is ministering to the comfort of the

family from the outside with much anxiety. At this writing all indications are favorable for recovery.

The San Bernardino Sun of recent date states that in the year 1911 the degree of doctor of divinity was conferred on the Rev. C. N. Queen. A representative of the Sun, in looking over a scrap book in Mr. Queen's home, found the following on a bit of parchment bearing the impress of Philomath College, Oregon, and signed by the president and the chairman of the board of trustees: "This is to certify that the degree of Doctor of Divinity was conferred by this institution, June 14, 1911, on Charles N. Queen—in recognition of his varied attainments in liberal learning and of his eminent services to his fellowmen."

MRS. HESTER ALICE JEWETT.

Heaven's gates have opened to receive Mrs. Hester Alice Jewett, widow of Rev. Henry E. Jewett. She was ill only five days with acute pneumonia, while visiting her daughter, Mrs. Greeley, in Washington, D. C. Mrs. Jewett was a native of Salem, Mass., and was the eldest daughter of Rev. I. E. Dwinell, D.D. She was graduated from Mount Holyoke and at the age of eighteen took a position as teacher in the Sacramento High School; this she held for three years, then married Rev. H. E. Jewett.

Mrs. Jewett's life was ever one of activity in her home, her church, and for the best interests of those with whom she came in contact. She served the Woman's Board of Missions of the Pacific for ten years as its president; then for twenty-five years as branch secretary, resigning this office only last August upon going East to attend the centennial celebration of Mount Holyoke and to spend the winter with her daughter in Washington.

Mrs. Jewett possessed a tender, loving nature; to know her was to love her, and to feel her influence always made life richer and purer, more worth the living. The ties were very strong that bound her to her children and her family. She will be sadly missed by them, and the many friends to whom this sudden home going has come as a great shock. Mrs. Jewett leaves four children: Mrs. Wm. Greeley, Mrs. Wilfred Withington, Rebekah M. Jewett, Franklin F. Jewett.

INLAND EMPIRE NOTES.

Hillyard, Wash.—The annual meeting of the church was held this week. Reports indicated a prosperous year with all debts paid. Rev. J. L. Keene was called for another year.

Cheney, Wash.—Ahe annual meeting was held in the new auditorium last Moday night. There was a splendid response to the roll-call and all the reports from the various branches gave evidence of wholesome progreess. The Rev. F. O. Wyatt continues to serve the church efficiently.

Colfax, Wash.—The church held its annual meeting and roll-call on the evening of January 9th, in the new church. The report of the pastor, Rev. J. H. Bainton, who has served the church for 12 years, shows a gain in membership of 27 during the year, making it 224. Officers for the coming year were elected.

Medical Lake.—Rev. W. S. Pritchard has accepted a call and begun work with this church. He is also serving the West Spokane Church. The American Board Institute will be held at Spokane on the 20th.

Deer Park.—Annual meeting of Open Door Congregational Church held Wednesday evening, Jan. 1st. One hundred and sixty sat at a banquet provided by the men of the church. The reports showed 1912 to be the banner year in every department of the church. Forty-eight united with the church, and six others elected to join Jan. 5th; 341 members in the Sunday school; 118 members of C. E. societies. All missionary apportionments met in full and a balance in the treasury. Total benevolences, $650; total home expense, $2266; all current bills paid; balance in all treasuries.

Pomeroy, Wash.—After a little more than two years of faithful service with the Pomeroy church, Rev. G. H. Wilbur resigned the first Sunday of the new year, to take effect the last Sunday of February. Much has been crowded into these two years. The church has assumed self-support after the 1st year. A parsonage was also bought, practically paying for it with the exception of about $500, paying $1100 themselves inside of a year and a half. Sixteen new members came into the church during this time. A young people's choir has been organized and trained by the pastor's wife, which has added much to the evening service. A general interest has been awakened in Congregationalism in the city. Mr. Wilbur is also president of the County Sunday School Association and has helped introduce the graded lessons, which have been placed in all the Sunday schools of the city, much to their satisfaction. As yet he is undecided where he will take up his next field of labor.

CHRISTIAN CIVILIZATION AND ITS RISKS.

Mr. Stefansson, an Alaskan ethnologist, has created a considerable sensation by an indictment of missionaries in Alaska. Speaking of the blonde Eskimo he is credited with wishing that he might be delivered from the missionaries, the fur traders, and even ethnologists like himself. The missionary changes the external conditions of Eskimo life without bringing the external refinements and sanitary conditions necessary to sustain life under the new conditions. Evidently there is some ground for Mr. Stefansson's contention. Unfortunately for Christian civilization, it has more deadly vices than paganism. Much that this distinguished ethnologist has said against Christian civilization should be applied to the deadly vices following in the wake of a Christian civilization. In the same way his indictment would apply to the American Indian. Only a few survive. They failed to adopt the self-protecting measures of a Christian civilization and the new and deadly forms of vice have swept them out of American civilization. The same statement would measurably apply to the Hawaiians. The only exception to this rule seems to be the negro introduced into Christian civilization through the institutions of slavery. The ships that carry the missionary and his Bible carry the kegs of liquor, the commercial sharks, the exploiters of every form of destructive vice. It might be well for Mr. Stefansson to make his statement with a little more definition. It would not be easy for him to show

how the Christian missionary left alone in his good work is anything but a blessing to mankind. Take the case of the missionaries, specially the medical missionaries, in China. They have been of untold blessing to the Chinese. Christian missionary educators in Japan revised and established the educational system of Japan. The same may be said of China. Whatever there may be in Mr. Stefansson's indictment we think it essentially unfair to Christian missionaries. We contend that the government should absolutely prohibit the transportation of liquor and poisonous drugs to these people. Gamblers and exploiters of every kind should be rigidly excluded from all these semi-civilized peoples. The higher the civilization the deadlier the vices which infest it. We make allowance for errors in missionary methods, at the same time we fail to see after giving full credit to Mr. Stefansson's restrictive statement any valid reason for withdrawing missionaries from Alaska or elsewhere. The church certainly is open to suggestions from all candid men, ethnologists and explorers, as to methods of missionary work, but we are bound to think that it is too late in the Christian era to think of abandoning missionary work because evil men will dog the steps of the faithful missionary. We know that opening missions in Africa on the Congo opened the way for the unspeakable rubber outrages but it must not be overlooked that Christian missionaries did all in their power to make known these awful crimes. The explorers of the Peary type, the ethnologists of the Stefansson type, need to make a distinction between the Christian missionary and the various exploiters who follow in the wake of the missionary and do a lot of mischief for which the missionary is in no way responsible. There are some distinctions which in justice to the missionary ought to be made.—California Christian Advocate.

PRESIDENT WILSON AND THE PREACHER.

The president elect has been president of a Presbyterian university and has some ideas of his own concerning what a minister ought to be and quoting from the Michigan Christian Advocate he is credited with saying:

"When I hear some of the things which young men say to me by way of putting the arguments to themselves for going into the ministry, I think they are talking of another profession. Their motive is to do something, when it should be to be something. You do not have to be anything in particular to be a lawyer. I have been a lawyer, and I know. You do not have to be anything in particular, except a kind-hearted man, perhaps, to be a physician; you do not have to be anything, not to undergo any strong spiritual change in order to be a merchant. The only profession which consists in being something is the ministry of our Lord and Savior—and it does not consist of anything else. It is manifested in other things, but it does not consist of anything else. And that conception of the minister which rubs all the marks of it off and mixes him in the crowd so that you cannot pick him out is a process of eliminating the ministry itself."

We remind the friends of temperance and fair-play that the Kenyon-Shepard Bill is now pending before Congress. The purpose is to prevent shipping liquor into a "dry" state. Write your representative in Congress.

The Home.

BONDS.

Beloved, when I seek the bonds that bind
My heart and life so tenderly to thee,
And yet so firm, I know that they must be
Wrought in the mystic forges of the mind,
Of love and faith in stress of life refined,
Of days and deeds from question ever free,
Of dreams of youth and older memory,
Of words and thoughts in all ways gently kind.
Thus life molds love of common daily things,
So many we would fail to count them o'er;
Yet every day one perfect bond we know:
Besides you life no longer loudly rings
With human wrangle, striving ends once more,
And peace is ours warm with love's hearthside glow.

—Arthur Wallace Peach.

MAKING THE BEST OF OUR FRIENDSHIPS.

Old ways change with the changing years, old intimacies lose their closeness under the pressure of new relationships and new duties, and many a heart grows sore and resentful because some old friendship is not what it used to be. Here is one of the places where every life needs very carefully and tenderly to strengthen the things that remain. The ties of love and friendship are among our most valuable possessions. In the relation we hold to others lies not only our happiness, but our greater power for usefulness; but friendship must be rich in its giving and considerate in its demands.

"Love, compelling love to pay,
Finds him bankrupt every day."

We must take our friends as they are, and love them as we find them—no more perfect than ourselves. Jealousy of new duties and relationships that come to them, fretting over changed conditions that interfere with the old familiar intercourse, spoiling what is left of the old companionship by complainings and resentment because its manifestations have altered—these things slowly poison friendship. Is some love not so complete in its understanding or unselfishness as we hoped the years would make it? Is our place in some dear life not quite what we think our due? No earthly possession is flawless; let us cease our analyzing and fault-finding and make the best of what is ours.—Great Thoughts.

FACIAL GRIMACES, FROWNS AND SMILES.

Everybody knows, of course, that the "picture postcard smile" is out of fashion. It is extremely "bad form" for a woman to show much of her teeth when she smiles. There was once a short-lived craze for the hearty laugh, but to indulge in it now would be considered a serious breach of etiquette in polite society.

The correct way to laugh is to soften the features by relaxing the muscles round the mouth. But if you only want to smile you should do it with your eyes rather than with your mouth.

It is really a very good thing that the dimple is no long-

er considered an additional charm to a pretty face. Girls used to disfigure themselves by constantly biting their lips in order to produce them in their cheeks. They rarely succeeded in obtaining a dimple, but they always managed to earn for themselves an exceedingly ugly mouth.

Nowadays there is less excuse for a woman to be superficial. The meanless smirk of the lips is no longer in vogue, and smiles are not wanted in profusion.

Nevertheless, there are still several strict laws laid down to govern facial expression. For instance, to show surprise very strongly is always supposed to stand as a sign of bad breeding. You may raise your eyebrows, but must never be astonished enough to open your mouth, for when this happens refinement disappears.

A slight touch of hauteur is considered "good form," but disgust is never allowed. Contempt is regarded as being the very acme of bad taste, unless it is shown so lightly that there is no chance of the features resolving into a sneer.

For years the expression of melancholy has been greatly esteemed, and the sad, dreamy look in a person's eyes is considered most attractive. The type of woman who figured very largely in novels a few years back is again calling forth much admiration.

This woman is "tall and stately, with a pale face that might have been carved in marble." She has "large, sad-looking gray eyes, and a mouth which droops slightly, as though she has been through some great trouble."

This style is now being greatly adopted. But the question whether or no the practice of assuming a melancholy expression, wholly foreign to a woman's nature, is commendable, must be settled by herself, after she has become assured that it will improve her features. There is certainly no harm in a desire to cultivate an attractive expression.

Lips which have the curve of Cupid's bow are all the rage again. They figure in all the charming expression to a face. Some women draw their teeth over the lower lip constantly to make it full and red. But this practice should not be adopted, for it does much to coarsen the mouth.

An animated face is always interesting, if not beautiful but too much animation means irregularity of features in most instances. A free expression of every passing emotion ruins the features, and by preventing the feelings from becoming too apparent on the surface, the face is toned down and rendered more attractive.

There are some people who have a certain exaggerated expression upon their faces, which in times of pleasure and trouble suffers not the slightest change. For instance, one woman always wears a frown on her face, and another goes about with her eyebrows perpetually raised, which expression turns her face into a kind of monotonous question mark.

The lifting of the eyebrows is a senseless trick. It does not give an interesting look to the face, as so many people imagine, and is really nothing more than a contortion of the facial muscles. The woman who can carry on a conversation with an even countenance and without nods and wags of the head is rare nowadays, but when found she is greatly appreciated.

Frequent visitors to the cinematograph often form an unconscious habit of imitating the actresses. Upon the slightest provocation they roll their eyes around and give vent to all sorts of silly and exaggerated expressions. These are quite necessary and not at all out of place on the cinematograph stage, but for "everyday use" they are ridiculous.—Ex.

Endeavor may not always bring happiness,
But there is no happiness without endeavor.—Disraell.

Worldly friendship is profuse in
Honeyed words, passionate endearments,
Commendations of beauty, while true friendship
Speaks a simple, honest language.—
—Francis de Sales.

Man dwells apart, though not alone,
He walks among his peers unread;
The best of thoughts which he hath known,
For lack of listeners are not said.—Jean Ingelow.

We would have inward peace,
Yet will not look within;
We would have misery cease,
Yet will not cease from sin;
We want all pleasant ends,
But will use no harsh means.
—Matthew Arnold.

For The Children.

SAMMY'S FIFTEEN MINUTES.

Little Fifteen Minutes was sitting on the window-sill when mother called Sammy at quarter past six in the morning. Sammy had lots of things to do, and he wanted to get them all out of the way so he could play ball with the boys after school in the afternoon.

Little Fifteen Minutes had promised to come early in the morning and help him weed the lettuce bed and water the flowers before breakfast; and, true to his word, there he sat in the bright sunshine grinning at Sammy.

"In just a second I'll get up," said Sammy.

He was very sleepy, and it felt soft and comfortable in bed; so he shut his eyes and—the next thing he knew the breakfast bell was ringing, and Little Fifteen Minutes was not sitting on the window-sill any more.

"O dear," cried Sammy, jumping up, "now he's gone, but maybe, if I hurry awfully fast, I can catch him."

He leaned far out of the window and looked down in the garden below. There were the pretty pink roses looking up and begging for the morning drink Sammy had promised them the night before, but not a sign of Little Fifteen Minutes. He hadn't watered them all alone, not he!

Sammy dressed just as fast as he could. There wasn't time for much of a wash, and he entirely forgot he had ears. Then his shoelace broke, but he tied it together in a great ugly knot, which made it much too short, because he didn't want to stop to put in another.

When he reached the breakfast table, the pettijohn was quite cold, and so were the muffins, and he couldn't stop for scrambled eggs because he had to chase Fifteen Minutes.

"Don't forget that those weeds must come out of the lettuce bed to-day," said father as he went out the door.

"Don't forget to pick some peas for dinner, Sammy," called mother.

"Don't forget to take those eggs to old Mrs. White, the other side of the wood," warned grandma.

"O, dear," sighed Sammy, "if I only had Fifteen Minutes to help me!" But Little Fifteen Minutes was gone.

Sammy seized the empty basket on the kitchen table and ran out toward the vegetable garden, and there was "Peter Rabbit" trotting along the path in front of him. Peter had a basket, too. He jumped like anything when he heard Sammy, and hopped over the wall as fast as he could. Then he peeped through a hole between the stones to see what Sammy was about. His long, pink ears stuck up over the top of the wall, though of course Peter didn't know that. But Sammy saw them and and called, "Hello, Peter, I've lost Little Fifteen Minutes. Have you seen anything of him?"

"Yes, indeed," squeaked Peter through the hole in the wall, "he ran out of the pea vines a little while ago."

"I'll give you a basket of peas and a head of lettuce if you'll help me catch him. You can run awfully fast."

"All right," said Peter, scrambling back again over the wall, "but I doubt if I can. I've tried before."

"Pooh!" said Sammy. "You help me pick peas. We'll catch him."

So they went to work with a will. Peter bit the stems daintly with his white teeth, and filled his little basket again and again. At last there were enough so that Peter did not have to emtpy his into the big basket, and Sammy gave him a nice fat head of lettuce.

Peter hid them in a hole in the wall, and then ran into the flower garden where Sammy was watering roses. Then he scurried all about looking for Fifteen Minutes. Sammy thought he might be asleep under a lilac bush, but he wasn't, not he—catch him doing a thing like that!

Without him there wasn't time to weed the lettuce before school, and, as it was he was fifteen minutes late because he had to go in and "be cleaned up" before he went.

"You hunt all morning, Peter," called Sammy, "and, if you find him, I'll give you a head of lettuce every day for a week."

Then Sammy ran off to school, and all the weeds in the lettuce bed made faces at him as he went by—the mean things!

Peter ran down the path, and got his basket of peas and tucked the head of lettuce under his arm, then he trotted off home. On the way he came upon Simon Wildcat asleep in the sun.

"Hello, Simon Wildcat," he called. 'Have you seen anything of Little Fifteen Minutes this morning?"

"To be sure," yawned Simon, "he went by here on a dead run fifteen minutes ago."

"O, do help me catch him, Simon Wildcat," cried Peter, "he ran away from Sammy this morning."

"All right," said Simon, "I'll climb a tree and see if he's anywhere about."

So Simon ran up a tree, but it wasn't high enough, so he jumped on another, and then another, and pretty soon he was out of sight.

Sammy had to stay after school for being late, but Peter and Simon were sitting on the fence waiting for him when he came out. He hurried through his dinner, and then began to pull up all the weeds in the lettuce bed that had made faces at him as he went by, and served them right, too! Simon and Peter tried to help, but they got to fooling, and finally played tag among the lettuces instead, which didn't do them any particular good.

When the weeding was done, it was time for school again, so the eggs for old Mrs. White must be carried afterward just when the boys were playing ball. If he only could catch Little Fifteen Minutes, though, he might get back for the end of the game.

"Never mind, Sammy, we'll catch him yet," squeaked Peter.

"Of course we will," screamed Simon, as he sprang from branch to branch.

Peter ran in all the holes along the path and under all the bushes, but found no trace of Little Fifteen Minutes.

Sammy trotted along as fast as he could, but of course he had to go carefully on account of the eggs.

Pretty soon they came to Mrs. Fox's hole. Young Elisha Fox sat before the door, all dressed up in his store clothes.

"Hello," cried Elisha Fox, "what's the hurry?"

"We're trying to catch Little Fifteen Minutes," said Sammy. "Have you seen anything of him?"

"Just passed here a little while ago," said Elisha Fox. "I don't believe you'll catch him."

"O, do please Mr. Fox, come and help us, nobody runs as fast as you."

"Well, I will, just to oblige you, Sammy, though I hardly like to," said Elisha, "because it's my mother's birthday, and I've got on my second best trousers and my best jacket with the velvet buttons; but if you'll give me an egg for my mother's cake, I will."

"All right," said Sammy. So off they all went as fast as they could to the old lady White's where Sammy left the eggs.

But for all their hurry, the ball game was quite over, and the boys gone home to supper when they got back to the meadow.

They were so tired and discouraged that they sat down by the side of the road and, when the Sun came along on his way to bed, they were all sitting there crying.

"Bless my soul," said he, with a broad smile, "what's the matter?"

"We've been trying to catch Little Fifteen Minutes all day," sobbed Sammy, "and we can't."

"Nobody ever did, I saw him half an hour ago scurrying along the road to yesterday as fast as he could travel. I'm on the way there myself now. I'll tell you what I'll do! I'll send round his little brother in the morning at six-fifteen sharp. Mind you don't let him get away from you, for the whole minute family run like anything. Goodnight."

Well, they all ran home to bed as fast as they could except Elisha Fox, and he went back to his mother's party.

—The Myrtle.

Fortitude is the guard and support of all other virtues.—Locke.

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VALUE OF SINGLE DAYS.

Many of us fail to appreciate the value of single days. A day is so short a space, we say, that it cannot make much difference if one, just one, is dropped, or idled away in pleasure. Yet the days are links in a chain, and if one link is broken the chain is broken.

In God's plan of our life each little day has its own burden of duty, its own record to make. Then we never know the sacredness of any particular day, what it may have amid its treasures for us. Its sunshine may be no brighter than that of other days, there may be no peculiar feature in it to mark it among a thousand common days, and yet it may be to us a day of destiny. If we fail to receive it as God's gift we may miss that without which we shall be poorer all our life and in eternity. Oftimes we see afterward that certain past days were bearers to us of heavenly gifts which we had not the wit to recognize nor the grace to accept. When they have gone beyond recall, then we see what we missed in disregarding them.—J. R. Miller D. D., in "Evening Thoughts.'

AMERICAN BOARD INSTITUTES.

Itinerary of the Two Teams in the Pacific Coast District.

Team No. 1.

Walla Walla, Wednesday and Thursday, Jan. 22-23.

Everett, Jan. 29, Wednesday afternoon and evening.

Tacoma, Jan. 30-31, Thursday evening, Friday afternoon and evening.

Forest Grove, Feb. 5, Wednesday afternoon and evening.

San Jose, Feb. 12, Wednesday afternoon and evening.

Claremont, Feb. 19 or 20, Wednesday or Thursday afternoon and evening.

Combined Teams.

Spokane, Wash., Saturday to Tuesday, Jan. 18-21.

Seattle, Wash., Saturday to Tuesday, Jan. 25-28.

Portland, Oregon, Saturday to Tuesday, Feb. 1-4.

Sacramento and Stockton, Saturday to Tuesday, Feb. 8-10.

San Francisco Bay region, Saturday to Tuesday, Feb. 15-18.

Los Angeles, Cal., Saturday to Tuesday, Feb. 22-25.

Team No. 2.

Colfax, Jan. 21, Tuesday afternoon and evening.

North Yakima, Jan. 24, Friday afternoon and evening.

Snohomish, Jan. 28, Tuesday afternoon and evening.

Bellingham, Jan. 29, Wednesday afternoon and evening.

Vancouver, Jan. 30, Thursday afternoon and evening.

Corvallis, Feb. 5, Wednesday afternoon and evening.

Salem, Feb. 6, Thursday afternoon and evening.

Santa Cruz, Feb. 12, Wednesday afternoon and evening.

Pacific Grove, Feb. 13, Thursday afternoon and evening.

Santa Barbara, Feb. 19, Wednesday afternoon and evening.

Riverside, Feb. 21, Friday afternoon and evening.

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